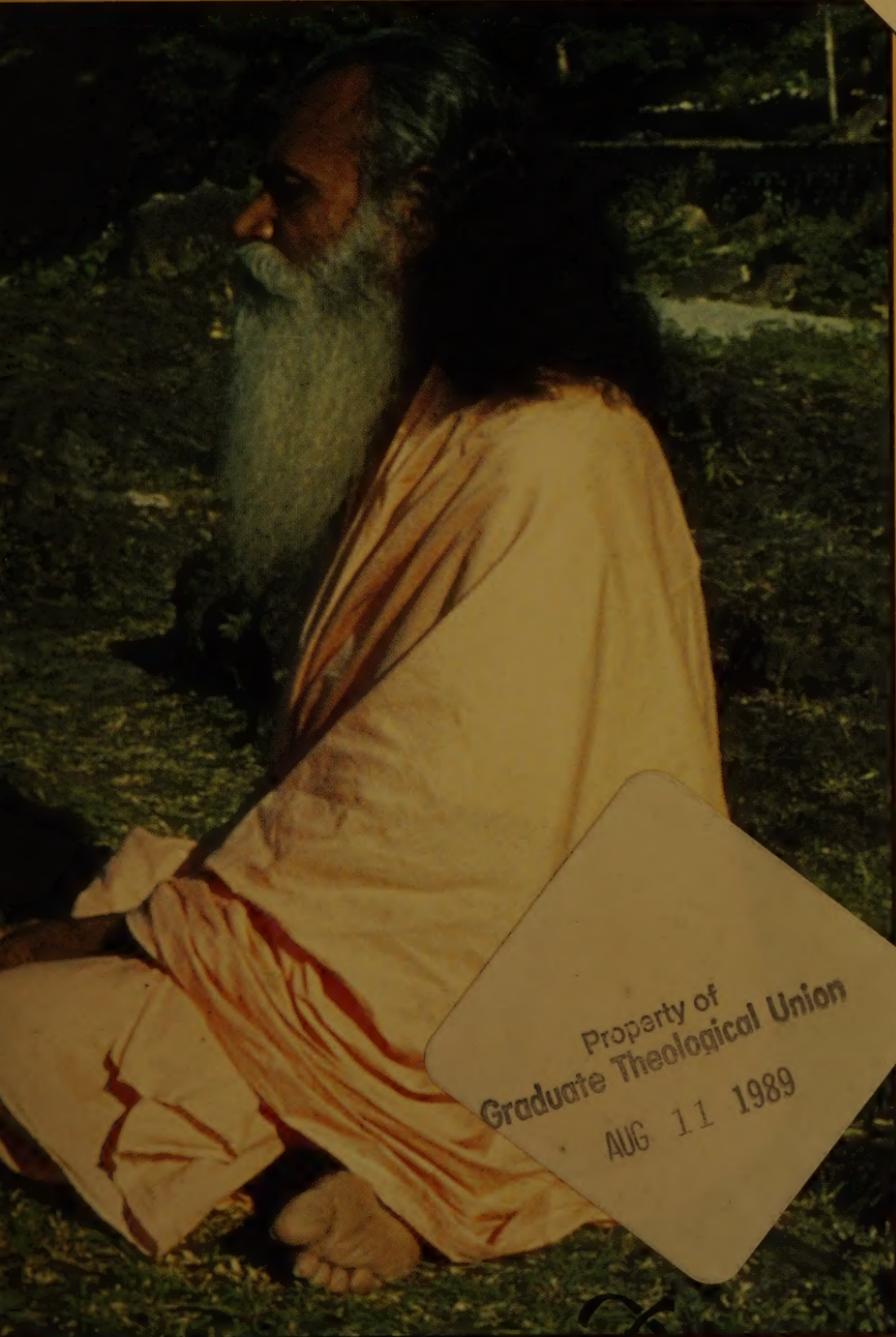


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Integral Yoga®

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA

July/August 1989

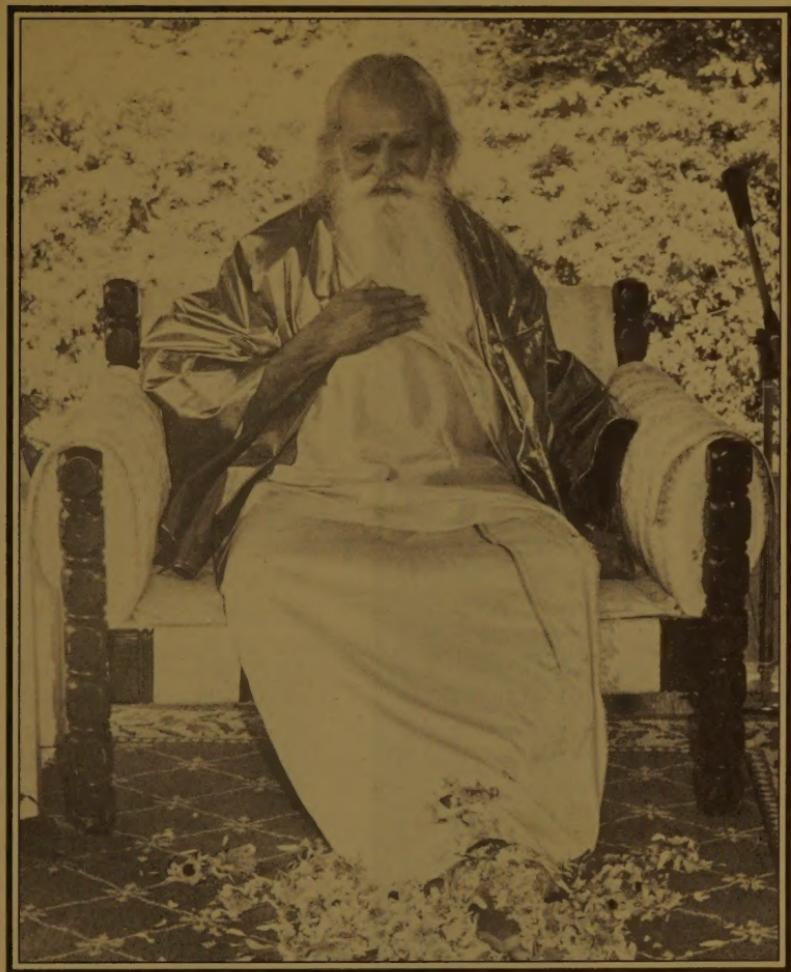
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DEDICATION

His life had always been one of love for God. He had always been drawn toward serving others. And in July of 1949, he made that dedication a public statement by taking formal vows. From that ceremony, officiated by the great master Sri Swami Sivanandaji Maharaj, emerged Sri Swami Satchidanandaji, our beloved Gurudev.

Ever since, he has ceaselessly given himself as an instrument of the Lord, a loving servant of all creation.

On this fortieth anniversary of that holy event, we offer our humble gratitude. What a blessing it is to have such a being here with us, teaching us.

In honor of the initiation into the Holy Order of Sannyas of Sri Swami Satchidanandaji Maharaj, this issue of Integral Yoga Magazine is joyously offered.



THE GOAL OF

INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga - including Hatha, Raja, Karma, Bhakti and Jnana Yogas - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine) - a shrine dedicated to the Light of all faiths and to world peace - is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

Beloved and Blessed Children,

Know ye all that:

The Divine Consciousness is omniscient, omnipresent, omnipotent, nameless, formless, and attributeless.

As such, the individual soul is also potentially Divine.

The entire Nature—visible and invisible—is nothing but the expression of this one Supreme Consciousness under various names, forms, and attributes. This is to enable our limited individual minds to grasp the reality.

To realize this spiritual unity behind all the diversities in the entire creation, and to live harmoniously as members of one universal family, is our goal and birthright.

This goal is achieved by maintaining our natural condition of:

- a body of optimum health and strength
- senses under total control
- a mind well-disciplined, clear and calm
- an intellect as sharp as a razor
- a will as strong and pliable as steel
- a heart full of unconditional love and compassion
- an ego as pure as crystal
- a life filled with Supreme Peace and Joy

Make this possible by proper diet, proper attitude, faith in the Higher Will, devotion to the Almighty God, asan (posture), pranayama (breath control), pratyahara (sense control), dharan (concentration), dhyana (meditation), tapasya (spiritual austerity), swadhyay

INTEGRAL YOGA

(spiritual study), Ishwara pranidhana (worship of God and self-surrender), selfless service, loving all as one's own self, and living in accordance with the Nature.

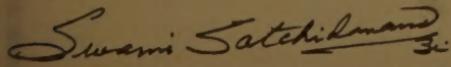
This is the essence of all religions and all beliefs. Different doctrines, dogmas, names, forms, symbols, languages, temples, churches, synagogues, mosques, rituals, scriptures, commandments, rules, regulations, and so on and so forth, are there to help people of various tastes, temperaments, and capabilities in their seeking.

Therefore, choose any one name, any one form, any one approach that suits your taste, and follow that sincerely. When someone else chooses a different path, do not criticize that person. As you love your choice, that person loves his or her choice.

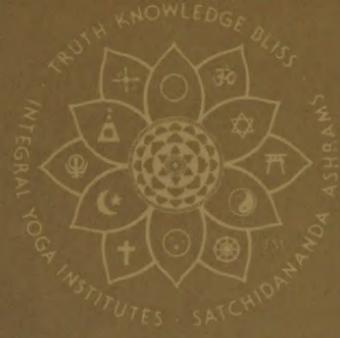
Even when one is not interested in any of the above, Nature slowly pushes that individual to this seeking by Her gentle and harsh, pleasing and painful, rubbing and scrubbing and ultimately bestows the gift of experiencing the Supreme Truth.

Our organizations—Satchidananda Ashrams-Yogaville and the Integral Yoga Institutes and Teaching Centers—are here to provide a supportive environment for you all to receive, understand, and follow the above principles to realize the Supreme Universal Truth.

May all be blessed with Peace and Joy!



Swami Satchidananda



Integral Yoga® Magazine

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SRI SWAMI SATCHIDANANDA
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.



THE GREATEST JOY

by Sri Swami Satchidananda

You quickly learn your weaknesses while serving others. The world is like a big mirror—it shows you your ugly spots, your weaknesses. Through service you can learn to recognize your own weaknesses and work to correct them.

Sometimes the best test is what you call menial work. You often hear how great sages tested themselves in this way. To see if he had become proud after becoming a famous guru, Sri Ramakrishna went to slum areas and washed the toilets with his hair. Jesus washed the feet of his followers. Many great saints have done similar things. So go, take the dirtiest, nastiest job. Remember that you are not doing the job for the sake of the work as much as for yourself. It's easy to simply go to a corner and meditate. But there's another form of meditation—action. During Karma Yoga (selfless service) you meditate on what you're doing. You watch your feelings and watch your mind. It's a mental training program.

Practice Karma Yoga whenever you have the opportunity. In this practice you see your limitations and drawbacks; you test yourself in the field. You will understand your attitudes and moods better than when you're alone. Through Karma Yoga your heart, mind, and body will soon be cleaned. Of course, you should not totally ignore other practices, and you need not do Karma Yoga twenty-four hours each day. If you are very tired or have some sort of emotional or psychological problem, come back, sit down quietly, and analyze your problem.

"I went there to serve him, but for some reason I became annoyed—probably when

he didn't thank me. Yes, I was expecting his thanks. That's not right. That's how my mind became disturbed. Next time, I'll do the same thing, but I won't look for thanks." This way you shape your mind well. By such analysis you can soon reduce the tendency that disturbs your peace. If you ignore the disturbances and simply try to continue your service, the problem will come back again and again.

Making a mistake is not really bad. The minute you realize you have made a mistake, think, "Why? How? What caused this mistake? Where did I err? If I hadn't done that, this would not have happened. Okay, next time I won't allow that to happen." An intelligent person will learn something from a mistake, but a fool will make the same mistake again and again. We fall down and we get up and walk. Let our failures be stepping stones to our success. All the great people, the sages and saints, fell many times before they achieved their goals.

Often you are still selfish in a subtle way even though you think you are not attached to the fruits. If you insist others should be happy because of what you're doing, then you are still attached. You will build up anxiety, which makes you unfit to help. Instead, it's better just to think, "Well, I have done my duty to my satisfaction; I am not the destiny maker." If someone has done certain things and is destined to be unhappy for some time, you cannot make him or her happy however much you try. The satisfaction of having tried within your limit should be enough for you. Do what you can within your limit, then transfer the case to the Higher Court.

Use wisdom to analyze your motives. Don't always think simply which yogurt tastes better. That's not deep analysis. Find out what will bring peace and joy to yourself and others. Always analyze in those terms. Karma Yoga alone is enough to save your soul. You won't have to force yourself to serve others if you know the benefits of such service. You'll be frightened to be selfish for fear of losing your peace.

The greatest joy in life is doing something for somebody else. Unfortunately, many people have never tasted real joy, but once you do, you will never want to do something only for yourself again. You will look for opportunities to serve. Whether it's day or night you won't want to miss that supreme joy of dedicated service. It will haunt your personality forever.

Offer yourself to others. Your life can be a beautiful fruit for all humanity to enjoy. Even your eating can be an offering. Who is digesting your food? "I am the digestive fire," says the Lord. "I am also in the stomach." Don't think that you are eating for your own sake. The food goes into this divine fire.

Even when you take a shower, think, "I am washing the Lord's temple. I am dressing the Lord's temple. God is seated here. I am feeding Him." When you go to sleep, think, "I am putting Him to sleep." Thus, every act becomes an offering; your very life becomes an offering.

The Joy is in You

That's the trick of Karma Yoga. When you do everything for the sake and joy of just doing it—as benefit for the whole world and not for your own personal benefit—you retain your joy. Don't think that you *get* joy by doing this. The joy is in you always. You must do something because you can't simply sit there quietly doing nothing. Your actions allow you to retain the Supreme Joy.

To taste that joy, begin by setting apart a week once every month or two. Say, "This

is my Karma Yoga week. I should be totally selfless the entire week. I won't do anything for my sake." Or just choose one day—like a fasting day—and say, "This is my selfless day." Everybody should set aside some time for this, just to get a taste of that joy. Then you can expand it more and more.

When you do this, don't worry about others, such as your friends or even your family members. Someone in your family might say, "Hey, you're constantly doing for others. Don't you know that you have a husband, you have a wife, you have children. They are missing their benefits." It's not that you should ignore them. But don't continually spend all your money, energy, and time serving one or two people alone. The husband might demand all the wife's service. "You are my wife. You take care of me first." You can simply say, "Sir, there are certain things that you deserve and need. I do them for you. But the rest of the time other people need me more. Sometimes, my dear, you demand too much." You can say that. There's nothing wrong in it. No one can own you. If there is an opportunity to do something more important for the public, that's God's work. Don't forget you have first responsibilities to your husband or wife, but see that they don't demand more than they are due. Your life must be well divided this way. It's something like having five children. If one child constantly demands your attention—"Carry me, Mom. Carry me."—and you always do as he or she asks, you will ignore all the other children.

Subramanya Bharati, a great and saintly poet, lived in India earlier in this century. He had foresight, and his words were awakening. He knew a great deal about Yoga. In one poem he wrote, "The essence of scriptures is Karma Yoga. That alone can save us. Service, service, service, that is enough for us."

Master Sivanandaji always said, "Serve and love. Service comes first. Serve with

love, because without love you cannot serve. Without control of your passions and control of selfishness you cannot serve. You

become a yogi just by serving. Everything else comes automatically. Lose not even a single opportunity to serve others." □

UPCOMING EVENTS WITH SRI GURUDEV

JULY

15-16	Yogaville, VA	Guru Poornima celebration
17-20	Yogaville, VA	Wellness Retreat sponsored by The Lotus Center for Health (TLC)
29-31	New York, NY	Satsang at New York IYI

AUGUST

26-31	Montignac, FRANCE	Annual Integral Yoga Retreat
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SEPTEMBER

1-2	Montignac, FRANCE	Integral Yoga Retreat continues
2-10	Zinal, SWITZERLAND	Annual European Union of National Yoga Federations conference

NOVEMBER

INDIA	Diamond Jubilee Tour
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Please note: Sri Gurudev's very busy schedule is subject to changes and additions. Please contact the Yoga Institute nearest you or Satchidananda Ashram-Yogaville for updated information.

The Best Weapons

Conquer a man who never gives by gifts;
Subdue untruthful men by truthfulness;
Vanquish an angry man by gentleness;
And overcome the evil man by goodness.

- the Mahabharata

AUTOMATICALLY YOUR NEEDS WILL BE FULFILLED

by Sri Swami Satchidananda

from the Living Gita

9:27 Whatever you do, Arjuna, make that an offering. Whether it's eating, sacrificing yourself, giving help, or even your suffering, offer it to me.

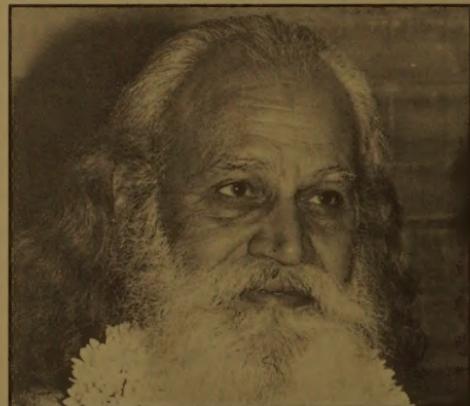
9:28 In this way you free yourself from the bondage of karma and its good or bad results. Through this Yoga, you thus achieve true renunciation, sannyas [of personal desires] and come to me in a state of liberation.

When he speaks of sannyas here, he doesn't mean only monks who have taken vows of renunciation. Everybody should ultimately become so renounced. It means that you should renounce desire for the results of your actions, then perform them. Perform everything as your duty. Then you are a sannyasi, wherever you are. Always live for others, do for others, think of others. Automatically your needs will be fulfilled. You don't have to worry about it at all because you are living for others.

But don't expect that the minute you decide to renounce everybody will immediately take care of you. No. You have to prove your sincerity first.

During my early years as a monk, I went about without anything in the hand—no money, nothing at all. I also made a vow not to ask anything from anybody. "You have no money to buy, no mouth to ask. If God wants you to have something, let Him give it to you," I told myself.

During the first few weeks I almost starved. But I said, "It doesn't matter. That's none of my business. If You want me to starve and die, You lose a boy. It's not my loss. If You want me to do some of Your work, You must fuel me. Why should I worry about these things?"



Then suddenly things started changing the other way. Wherever I went, there was an abundance of food around me. Piles and piles of fruit. Even at the railway platforms if I just sat there, from nowhere people came with trays filled with fruits. They put them down in front of me, so I would take some and distribute the rest to others: "Come on, everybody eat." Sometimes it even delayed the train. I was sitting at Palani one day and a man literally brought a big bundle of coins, opened it and poured the coins over my head as an offering. I felt that the Lord had put the money there and He would distribute it as He wished. So I simply got up, walked down the hill, and left the money behind. □

SANNYAS IS A MENTAL STATE

by Sri Swami Sivananda

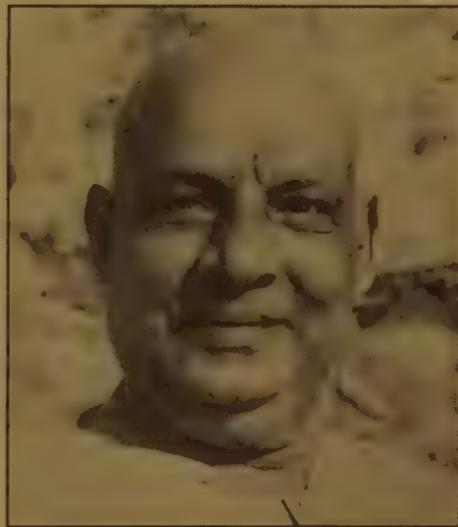
Sannyasa (renunciation) is not wearing ochre-colored clothes. It is difficult to find out who is a real *Sannyasi*. According to the Bhagavad Gita, detachment, dispassion is *Sannyasa*. *Sannyasa* is a mental state, not merely showing the color of the cloth. Develop dispassion and discrimination. Nonattachment is the greatest wealth.

"*Kaupeenavantah khalu bhagyavantah.*" "Money in the bank cannot make you fearless." It is nonattachment that makes you absolutely fearless. *Vairagya* (nonattachment) and *abhyasa* (practice) are the most important *sadhana*. The enjoyment of the fourteen worlds becomes like a straw to a person of *Vairagya*.

Find out the defects of sensual life. The world appears attractive, but there is cancer, there is tuberculosis, there is paralysis. People become hopeless and helpless. Therefore, only *vivekapurvaka vairagya*, nonattachment born of discrimination and wisdom, will help you; but nonattachment that comes on account of difficulties will not help you much. Therefore, develop *vivekapurvaka vairagya* and virtues like forgiveness, serenity, and *titiksha* (bearing with equanimity the pairs of opposites) little by little. You may fail a thousand times, but again you will rise up, if you have God's grace, if you are eternally vigilant. Always remember the important Gita slokas:

"*Vihaya kaman yah sarvan pu
mamscharati nisprighth
Nirmamo nirahankarah sa santimadhi
gachhati.*"

"One who is free from all desires, free



from mineness and egoism, will attain Peace."

*Shraddhavan labhate jnanam, tatparah
samyatendriyah,
Jnanam labdhwa param santim achirena
adhidachhati.*"

"One who has faith attains knowledge. One who is devoted to the Self, who has controlled the senses, attains knowledge. Attaining knowledge, such a person enjoys supreme peace."

Become a Real Mental *Sannyasi*

This world is a world of accidents, fractures, dislocation. So let us be careful. Let us become bodiless, so that there will be no accidents. How to become bodiless? To become bodiless, you should not develop *karma*. How to avoid *karma*? Give up *raga*-

dwesha, likes and dislikes. How to avoid *raga-dwesha*? Do not have egoism. How to give up egoism? Abandon *aviveka*, non-discrimination. How to give up non-discrimination, get rid of ignorance. Ignorance is the first cause for the chain of sorrows—*dukkhaparampara*. How to get rid of ignorance? Attain Knowledge of the Self. Then there will be no egoism, no *raga-dwesha* (likes and dislikes), no *karma*, and no sorrow. You will merge yourself in *Parabrahman*, Existence-Knowledge-Bliss. Just as rivers join the ocean, so also the individual

soul will join the universal Existence: *Satchidananda Parabrahman*. Just as camphor melts in fire and becomes identical with fire, even so mind melts in silence, its Source, *Ananda*.

That is our duty. Everybody should become a renunciate through self-restraint, cultivation of virtues, concentration, meditation, identification, illumination, salvation. Then there will not be identification with either the mind or the body. That is the goal. That is happiness, *Brahmic* seat of splendor. Become, then, a real mental *Sannyasi*.

THE DAY OF THE SACRIFICAL FIRE

The following excerpt from Sri Swami Satchidananda: Apostle of Peace, by Sita Bordow and others, tells the story of the initiation day of Sri Swami Satchidananda. Before the initiation he was known as Sambasivam (the name which had been given him at the time of pre-sannyas vows).

The ultimate quest of the entire world is peace. Only in peace do we have joy; not by acquiring things, not by doing things, not by earning or learning but by dedication. Your entire life must be a sacrifice. Think for the sake of others. Talk for the sake of others. Live for the sake of others. Every action should aim at bringing some benefit to others. To a person with this attitude peace is guaranteed.

-Sri Swami Satchidananda

It is said that Brahma the creator brought forth four mental sons, the Kumaras, to help him with his work of creation. Because of their absolute nonattachment and spirit of renunciation, the Kumaras refused to be involved in worldly activity. Instead,

they chose to lead a life of meditation and were initiated into the highest wisdom by Lord Siva in the form of Dakshinamoorthi (the South-faced one who teaches in silence). These four were the first *sannyasins* (renunciates). Following them on their path of total renunciation of "I, me, mine"—which leads to realization of the true Self—were hundreds, thousands of others such as Vyasa, writer of the *Mahabharata*; Sri Shankara, a religious and philosophical giant; Ramakrishna Paramahansa, Sri Swami Vivekananda and Sri Swami Sivananda of Rishikesh.

The day before initiation, every candidate fasts and spends the hours meditating and repeating the sacred *Gayatri Mantram*. Final offerings are made to all souls, living and departed, in the form of balls of food. Thus the devotee finishes all obligations to humanity. The candidate offers the last ball to him or herself as if to a dead person.

As in *brahmacharya diksha*, the initiate thoroughly shaves his or her head, except for the topmost tuft of hair. This time, Sambasivam didn't worry about becoming



ill. The Rishikesh climate was quite a bit cooler than that of South India.

"Are you ready to take *sannyas*?" Master Sivanandaji asked.

"Yes, Gurudev. I'm looking forward to it," Sambasivam answered.

The Master inspected his disciple closely. "You look so beautiful with your long hair and beard. Are you ready to renounce those also?"

In the Tamil language *uyir* is life; *mayr* is hair.

"Gurudev," Sambasivam replied, "in *sannyas* we are supposed to renounce everything. When a disciple isn't even ready to renounce his *mayr*, how can he pledge his *uyir*?"

Master Sivananda called to everyone, laughing, "You see, not only is he ready to give me his life, he's ready to give me his hair also. That's really wonderful!"

July 10, 1949, the day of Sambasivam's *sannyas* initiation was clear and warm. The Ganges sparkled with reflections. With his freshly shaved face and head, Sambasivam presented himself to his guru. The Master looked at him silently.

Sambasivam sat before the orange flames

of the sacrificial fire as thousands of *sannyasins* had done before and thousands would do afterward. Into the fire the initiate symbolically offers the body, mind, intellect—in fact, all that could be called one's own. The *sannyasin* feels that all worldly attachment is totally burned at that time, and from that day forward he or she walks forth as a shell, used only as an instrument of the Divine. Even the little tuft of hair is cut by the Master and tossed into the river. In the Holy Ganges river, a *sannyas mantram* is repeated for the first time. The devotee dips into the water three times and walks to the shore where the guru awaits. There the *sannyasin* accepts the *gerua* cloth from the Master. Its color is orange, as if it came directly out of the sacrificial flames. After donning the bright new cloth, the *sannyasin* drops the last remaining article of old clothing into the river. Now the body, the mind, even the dress all belong to the Master.

If this shiny new instrument of the Divine is supposed to serve, the ones in need of service must have some way to call for it. There must be a new name. All are given the title Swami (master of one's own self), and all the names end in *ananda* (supreme bliss) since a *sannyasi* is the most joyous of people. The one who had been called Sambasivam became Swami Satchidananda (Existence-Knowledge-Bliss Absolute). His fellow initiates were named Swami Chidananda (Knowledge-Bliss Absolute), Swami Mounananda (Bliss of Silence) and Swami Brahmananda (Bliss of Brahma).

The following morning business continued as usual. The new Swami Satchidananda waited in his guru's office to receive the daily load of correspondence. Master Sivanandaji entered and studied his new swami curiously.

"Satchidanandaji," he said thoughtfully, "I'm giving you special permission to grow your hair again. You looked so beautiful that way. I want you to look like that again."

He has not cut it since.□

RENUNCIATION

by Sri Swami Satchidananda

When a person is interested in spiritual life, there is no worldly obligation whatsoever. The world respects Lord Buddha, but he walked out of his palace leaving a beautiful young wife and child, his parents, and his kingdom. Why? There was a higher call. If God calls you at any point, you can leave the world. All your obligations are finished because you are going to become a better child of God, so you can help not only one family, but thousands of other families afterwards. The sincere seeker is like someone whose head is on fire and is running for water. Nobody can stop that person.

The only way to be happy is to dedicate yourself completely to God or all of humanity. Live to bring peace and joy to everybody. This is the only way to true happiness. There are no shortcuts. Kapilar, a great and ancient sage whose works are found in Tamil literature, says: "Do one thing at a time, and let that one thing be only good. And do that one thing right away. Do not postpone it until tomorrow." This minute! Why? If you always say, "Tomorrow, tomorrow," you don't know when death will come. When he comes you can't send him away with praise, "Oh, you're wonderful. I heard a lot about you, sir." You can't escape like that, or write a big check and say, "Take it, man. Come another time." You can't even get a substitute: "See that eighty-five-year-old man there always coughing and sneezing? He's actually waiting for you. Why don't you go to him?"

"I came for you and you only."

These teachings of the saints create dispassion in us because we tend to think we have a lot of time to do everything "tomor-

row." Where is that tomorrow? Who has guaranteed it? Every minute we die. Only by God's grace does our breath come back in. When that stops, it's the end. So make hay while the sun shines. Today we have health, energy, interest, and places to practice spiritual disciplines. We have guidance. We should use that because nobody knows what will happen tomorrow.

The Hindu scriptures say that a person can have three supreme gifts: a human birth, which is very rare; a thirst to know the truth; and a spiritual guide to show the way. Whoever has all three is most fortunate. Many have human birth but have neither the urge to know the truth nor the guidance. Some people may have the urge to know but have no one to show them. Some have the guidance available but no inclination to know. Ask yourself what you have. If you have all three, are you enjoying the benefit? Question yourself. If you get the right answer, you are fortunate. Otherwise, you are just wasting your time.

Even if your dedication is not a hundred per cent at first, some dedication will lead to more. But if you want permanent peace, you will want to lead a dedicated life, constantly living for the sake of others. Then nobody can disturb your peace. That sacrifice is the key to peace, and without peace there's no joy or happiness.

In some way or another we must renounce. As a renunciate, you are not a loser, but a gainer. Instead of belonging just to one fenced-in area, you belong to the world. If you renounce your little home, that doesn't mean you must leave it, but that you have broken the fence around the place you called

home. Now you belong to everybody and everything belongs to you. In fact, you have added to your family. A truly renounced and dedicated person is the emperor of emperors, the king of kings, the richest one in the world. Who is that? The one who possesses nothing. Wanting nothing is to have everything. A person of steady and contented mind will not even desire God. Don't be attached even to God. When you are ready, He will be there with you and in you. You don't need even to want Him.

This is the secret of all religions, the secret of Yoga, and the secret of success. We are all interested in success in life. The secret is not to run after it, then it will come to you.

Don't Run Away

So eternal joy and immortal peace can be experienced only by renouncing everything and by dedicating everything. This might create a little doubt in people's minds. "What is this renunciation? Should I run away from my home? Where am I to go? A cave? A Yoga ashram?" That is not what is meant. You don't need to run away from anything. Stick to what you are, where you are. Do the same things in the same place but

with a different attitude: "I do it for Your sake, not for my own." As things come, let them; the trouble arises when you become attached to them. Even a king in his palace with all his wealth and power can be a renunciate. At the same time the ordinary, humble, so-called seeker in a cave can be attached if he can't let go of his own begging bowl. It's not the things you have around you, but rather what kind of relationship you have with them.

If you renounce all possessions but are still attached to your body, you are not free. Attachment to the body means overindulgence. Too often we see people who misunderstand this, particularly in areas where monk-renunciates live. In India, for example, Vedantic philosophy teaches: "I'm not this body; I'm not this mind. I am that Existence-Knowledge-Bliss Absolute. I am the pure and the auspicious." In that sense we speak of our own true Self, which the scriptures call *Atman* or the image of God.

Hearing that they are not the body or the mind, some people go to the other extreme from overindulgence and refuse to take care of the body at all. "If I am not the body," they reason, "then why should I worry about it?" They become sick and bony. Many of them



In Vasishtha Guha, in the Himalayas, near Rishikesh.

end up in hospitals. At one point in his life, Lord Buddha went to the extreme of ignoring the body. One image of Buddha depicts him with all his ribs sticking out. Then he realized that without the body nothing can be achieved. The body is the necessary vehicle through which we can even experience absolute bliss. It is given to us by God.

The body, senses, and the world are for experience. You don't have to renounce the world. A true Yogi or spiritual person will be in the world, enjoying it well—but not in the normal sense. Enjoyment is not just sensual. Enjoyment means using things well without being affected by them. Be in the world but don't get caught in it.

Float in the World

The experience is like that of a boat in water. The boat is in the water but the water is not in the boat. If the boat just floats in the water, it cannot only save itself, but it can also take others from shore to shore. But if it chums up with the water and says, "Come on in and join me," then it won't be able to save others, nor will it be able even to save itself. It will just sink.

People should learn how to live in the world as a boat floating on the water, so they can save themselves and also help others. That's a renunciate's life. How can you live in this world without getting caught? Through total detachment—having no personal desires for things—just use what comes for the benefit of humanity. Whatever your position in life, you can learn to be that renunciate. You don't need to leave anything. Just have that detached attitude in life, and perform everything as your duty.

You can live this way in family life, fulfilling your duties without a possessive attitude. You are the servant of your partner; the children who come are God's children. You can feel: "God wants me to take care of a few people. I accept it without attachment." A saintly householder will not see his or her children and the neighbor's children differently. If you are such a person, you will



see that your first responsibility to your immediate family is carried out before other responsibilities and service. Thereafter, you will always check to see who needs your service most. You will have that neutral vision. With the right partner you can be a renounced person in the midst of married life.

Some people choose to become monks. They renounce their personal lives completely because they are interested in serving humanity without dividing their lives into personal and public responsibilities. They choose not to marry in order to be totally free from all personal liabilities.

Sometimes priests, thinking of leaving the church and getting married, come to me for advice. I explain that if their interest is to serve humanity without the limitations that are part of family life, then they shouldn't marry. If you want to serve everybody at all times, then don't have anybody as your own. Many of these people have said to me, "We never heard this kind of explanation before. We just hear 'the Vatican said so.'" "In the Vatican," I said, "you must convince people, instead of saying, 'If you don't do it, we'll

fire a cannon at you.'" In Yoga there is no canon law. If you like it, take it. If you don't like it, try another way. Many priests who heard these explanations went back to the church and their vocation.

It is difficult to be totally neutral if you have personal responsibilities foremost in mind. That's why doctors won't operate on their own husbands or wives or children. Imagine a married monk in charge of an orphanage with forty children. A wealthy man comes and gives some nice clothes, a little money, and some sweets. At the same time the monk's own children don't have enough food or clothes. Naturally, the father will have the tendency to take a little for his own children first. But real monks are beyond all personal limitations and associations. They are not truly renounced unless they are even

they exhausted that or experienced it fully. By nature they are not inclined toward that any longer. It's not that they push it away, but that it leaves them. Then they wonder, "What am I going to do married? There's nothing there for me to enjoy. I don't seem to have any interest in it." In that case they can go directly to the life of the renunciate. It's not that they renounce these things, because if they try, these things will simply wait to catch them later.

That's escaping. If you are running from something or pushing it aside, it will say, "Aha, you are pushing me out. Okay, I'll wait at the door. When you are a little weak, I'll run and catch you." Real renunciation comes naturally. Instead of you dropping out, all your other desires just drop from you. For example, when the fruit is still green, it clings to the tree. If you try to pull it off, it refuses to come, which means it's not ripe—it still wants to be with the tree. Imagine then that you are a fruit like that. As long as you are green, you will want to cling to the tree of life. You can't jump off; you shouldn't even allow someone else to pull you away. If by chance you are pulled, you bleed and it hurts. Even if you allow someone to pull you away, you are not fit to eat. You will have to be artificially ripened, and lose most of your natural flavor.

Stick to the tree. Gather all the nourishment you can get there because the tree of life is there to give you all experiences. When you get everything and when you are really ready, you will say, "I'm ripe now, so why should I stick around here?" Even before you think of it, you drop off. The tree says, "Now you are fully ripe; don't cling to me. Get out!" Instead of you pushing the tree, the tree has pushed you out. Then you are a drop-out from the tree of life.

That's real renunciation. Such a person need never fear falling back into it all again. But if you come away prematurely or as an escape, you will constantly fear life, and worry: "Will that tree draw me back again because I got away?"



free from attachment to the order or Yoga institute where they live.

First Stick to the Tree

In some cases, people finish their student life and don't feel like becoming householders. They're just not interested in marriage and family. They feel that sometime back



On occasion I welcome people who come forward to embrace the order of *Sannyas* or renunciation. They come to renounce everything that would disturb their peace. They come to retain that peace, to establish it, and then to serve others by helping them find that peace. If they want total liberation, they must renounce not only their errors but also their merits. If that is their temperament, it will come automatically. The only thing they must remember from then on is not to do anything for themselves. They are renouncing all selfishness—all personal interests. To prepare the mind for selflessness, they practice these techniques: meditation, mantra repetition, sense control, good diet, *asanas*, *pranayama*, devotional chanting, selfless action, study, and reflection. Once they achieve peace, serenity, purity, and a relaxed state, they are totally free from egoism. They are totally dedicated, eating, breathing, and living for the sake of others. Their very existence is for others. That is total renunciation.

Often renunciation happens without plan. In my childhood I recognized that my life seemed to be guided by some unseen force. I feel that way even today. People sometimes ask me, "How did you get into the spiritual field? How did you become a Swami?" which is a name for a monk. It's like asking, "How did you come into this world?" I can't take credit for anything, for what I am now or what I will be tomorrow. I don't think I consciously worked for it.

From my childhood I was told by my mother that I was even born because of her spiritual practices, which is probably the reason I more or less transferred from so-called worldly activities—schooling and business—to the spiritual field and became a renunciate. My mother was sad and asked, "Why should you leave us? Why can't you remain here and still do what-

ever you want?"

"Mama, I really wanted to do that. But somehow you spoiled the entire thing."

"Why?"

"You probably wanted a child like this or you shouldn't have gotten initiations and followed monks and wished for a son like that."

Our home was more or less an open house for any passing spiritual seeker. In a way, it is my parents who caused me to be here. My father always wanted great people in every field to come and spend time in our home. There was always someone visiting and living in one section of the home—an astrologer, a philosopher, a poet, or a Swami. We children learned by example.

If there are one or two older brothers or sisters in your family, you can easily say, "They are there to take care of you." Fortunately for me, I had an older brother, and I told my parents, "He will take care of everything." After a long time my father wrote a letter to me saying, "I just heard a lecture where the father had two children—one to make him happy while living in this world, the other to make him happy after he dies. I am fortunate in having these two children. Even after my death you are going to make my soul happy." I still have that letter. His words have helped me a lot. I think it is my parents' greatness that brought me to this service. If your parents have that kind of beautiful understanding, then you are truly fortunate. □

NONATTACHMENT

The Invocation of Sheikh Abdullah Ansari

Islam

My friend, wisdom lies
In abandoning heedlessness,
In turning the heart away from the worldly object,
And in gathering provision for the hereafter
Before departure from this earth.

Wealthy men are narrow-hearted
Others, discontented for all time,
Lament their misfortunes,
Real and imagined.

The emancipated are freed
From bonds of being, and non-being;
They have broken the cage
And found their freedom,

They have emptied
The cup of desire;
They strive no more
For worldly greatness.

Freed from joy and sorrow
They have found their true self;
They dwell for evermore
In the wondrous realm of God.

IN MEMORIAM: MOTHER KRISHNABAI

by Swami Premananda

Holy Mother Krishnabai, the saintly long-time devotee and disciple of Papa Ramdas, attained *Mahasamadhi* on 12 February 1989.

Srimati Krishnabai personally attended and served the greatly revered saint of India, Sri Papa Ramdas.

As a young sadhu, Sri Gurudev used to visit Sri Papa Ramdas Ashram in South India to have the *darshan* of Sri Swami Ramdas, who perfectly exemplified and embodied the attitude of *bhakti* and total surrender to God.

Mother Krishnabai set an example as one who joined *bhakti* and *karma yoga* together into one. She served selflessly and tirelessly in every function and Ashram activity. She appeared to be omnipresent: one could see her in the kitchen supervising the cooking or chopping vegetables herself, receiving the guests and looking after

their every need, attending to the administration of the Ashram—and at every turn as one would walk through the Ashram, Mother seemed to be there. Gurudev has always spoken with such great love and admiration for Mother Krishnabai. He encourages each of us to emulate Mother's example.

One of the early India pilgrimages with Sri Gurudev that was sponsored by the IYI included a visit to Sri Papa Ramdas Ashram. Sri Gurudev and the American devotees had the fortunate opportunity to be in Mother Krishnabai's presence.

As one of the foremost living woman saints, Mother's physical presence will be sorely missed throughout the world. May her spirit continue to bless and guide us all. All the devotees join Sri Gurudev in paying respectful and loving homage to our saintly Mother. □

Sincerity, the Way of Heaven

Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who arrives at what is right without an effort, and apprehends without the exercise of thought—he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.

The Doctrine of the Mean
Confucianism

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SUMMERTIME COOKING

by Reverend Bhavani Miller

Summertime cooking is full of freshly harvested, vibrantly colored food. It brings great joy to the heart and senses and deep satisfaction to the body.

It is also, for me, a special time for gratitude. Single seeds planted months ago in the garden have now blossomed and developed into fully grown plants—ready to be harvested to serve as food for my family. As I cut the greens or pull turnips from the earth, I always try to pause for a moment to offer thanks that these plants should give this offering.

The following two recipes are beautiful and nourishing accompaniments to any summer meal. Both are relatively easy to prepare and make delicious leftovers. Both can also be enjoyed by a wide range of people because neither requires wheat, and dairy is used only as an option—not a necessity for a successful dish.

Roast Red Pepper and Leek Soup

4 red peppers (must be very ripe or soup will be bitter)
2 leeks or 1 large sweet onion
2-3 cloves garlic (optional)
2 Tbsp. extra virgin olive oil
1/2 cup rolled oats
1 1/2 tsp. salt
1 cup rolled oats
1 1/2 tsp. salt
1 cup cow or soy milk (optional)
chives, parsley, or fresh basil leaves for garnish

Preheat oven to 400 degrees F. Place whole peppers on cookie tray and roast in oven for 20-30 minutes. Turn peppers about every 10 minutes so that browning is even. Peppers are done when skin is browned and starting to bubble. Peppers will be very soft. Cover tray with large pan lid or a piece of foil so that skins of peppers will steam off. (NOTE: If you want to avoid using the oven the peppers can be cooked on top of the stove. Clean peppers and remove stem and seeds. Dice peppers and saute in several Tbsp. of olive oil over medium heat until sweet and tender, stirring frequently. This will take 10 minutes or more.)

Clean leeks carefully and slice thinly. Slice garlic.

Heat olive oil in heavy skillet or saucepan over medium heat. Add leeks, stir to coat with oil and saute until leeks have wilted. Add garlic and stir. Let cook another minute or two, being careful not to let the garlic burn.

Add 4 cups water to leeks and bring to a gentle boil. Add the oats, return to a boil, and let simmer about 10 minutes or until the leeks and the oats are completely cooked.

Meanwhile, get red peppers and remove stem and all of the seeds. Peel should lift off easily and pepper should be very soft. You should have about 2 cups of pepper pieces. Add to leek mixture and simmer for several minutes, adding 1 tsp. of salt.

Puree everything in blender until very smooth. Adjust salt if desired and add extra milk (optional). Serve in individual cups and garnish with desired greens.

Without extra milk this recipe makes about 6 cups.



Mom's Corn Pudding

Serves 3 - 4

Well, to be perfectly honest, this is not exactly Mom's recipe, which uses lots of eggs to set the pudding. I have found that tofu gives excellent results, and even Mom approves of this variation! If you only turn your oven on once this summer do it for this recipe.

6-8 ears fresh corn
1 bunch scallions, cleaned and minced
2 cloves garlic, minced
handful parsley, minced
1/4 to 1/3 lb. fresh tofu
2-3 Tbsp. cornmeal
2-3 Tbsp. unrefined corn oil
dash salt
freshly ground black pepper

Preheat oven to 375 degrees F.

Lightly oil heavy skillet or casserole dish and place in oven to get warm while you prepare rest of ingredients.

Scrape corn off the cob and place in food processor.

Heat corn oil in skillet over medium heat and briefly saute scallions and garlic. Add parsley and cook briefly, just until it wilts. Remove from heat.

Blend corn in processor and add tofu while it is going. Blend very well until tofu is completely smooth and corn mixture is frothy. Add cornmeal, using more if corn is very juicy. Add salt.

Mix corn meal mixture with cooked scallions, and turn into casserole, which should be hot by now. Grind fresh pepper to taste over top of casserole. Bake for about 20 minutes or until top is lightly browned and pudding is slightly firm to the touch.



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Integral Yoga Highlights



Swami Karunananda

In speaking of her visit to the New York Integral Yoga Institute, Swami Karunananda said, "It was the first time I've visited the New York IYI since its renovation. I was deeply impressed with the beauty and efficiency of the physical environment, but most of all, I was elated by the sublime spiritual vibration that permeated the center. The New York IYI is truly a center of spiritual energy and Light. It was also very inspiring to spend some time with the students who attend the center. They are very sincere and eager to learn the Yoga teachings. As Sri Gurudev has said on several occasions, New York City is a great place for getting one interested in Yoga. The challenges of city life make one really keen to find the Peace within."

Swami Karunanandaji visited the New York Institute in early April. She presented two talks, "Overcoming Obstacles in Life"

and "Self-Mastery through Meditation" to the Teacher Trainees and general public, altogether numbering approximately sixty.

The students specially drew guidance from Karunanandaji in how to apply the teachings of Yoga to dealing with the dangers of city life. She gave two basic points concerning this vital issue, the first being that one has every right to protect oneself. Nature shows this—the eyelids protect the eyes from danger; the white blood cells protect the body from harm. The second principle is that if a person is peaceful and centered in himself, that state of being will discourage or disarm dangerous situations. Karunanandaji gave striking examples of the applications of these teachings.

Years ago, a friend of hers was walking at night in Brooklyn, repeating his mantra, when three armed men jumped at him. He looked at the men, and the words that came from his peaceful heart were, "Hey, you guys, you could scare someone like that!" The men were so taken aback that they immediately went away.

Another example she gave: When Karunananda lived in Santa Cruz and was at the beach one day, she saw a huge, ferocious dog who was running for and attacking all the other dogs. After an hour of this, a little puppy who was the sweet embodiment of innocence appeared. Karunananda watched for the inevitable attack. The big dog spotted the puppy and ran for him. The puppy smiled and licked the dog's nose. The big dog growled but the puppy wagged its tail and licked his nose again. The dog tried another growl, but gave up and went away. The puppy's pure and peaceful heart gave

no room for the violence to enter.

Another menacing dog incident took place in Connecticut, at the Ashram. Karunanandaji was walking at night on a dark road when she saw a large dog on a hill—he saw her, also, and charged at her. He ran right into her, snapping his teeth under her fingers. She instinctively clasped her hands (now realizing that if her fingers had been extended, they could have been lost) and said, "Okay, God, if you want this creature to tear me to bits, here's Your opportunity!" She walked with clasped hands, repeating her mantram.

After some time, she lost the dog and thought that if she went back to the house by going through the woods, she could avoid him. But she miscalculated, and she came

out onto the road just opposite the dog. He charged and knocked into her again. Karunanandaji continued to repeat her mantram, and arrived home unharmed.

A few days after this event she heard Sri Gurudev on audio-tape speaking about the use of a mantram. He was saying that the mantram establishes a protective field around the person who repeats it. He said that it protects even against wild animals. They may charge, but they won't injure. They may charge a few times, but then they leave.

One of the listeners at the talk asked her, "Why didn't you call out?"

Karunananda answered: "Who are you going to call out to? It's just you, God, and the dog." □



Swami Vidyananda

In early April, Swami Vidyananda visited the Montreal Integral Yoga Institute for a series of programs and to participate in training new teachers for the IYI.

On 1 April, Vidyanandaji gave a one-day workshop on "The Tools of Yoga for Total Vitality." The workshop included Hatha Yoga, pranayama, and meditation as well as visualization and guided imagery. The discussions focused on overcoming fear and

guilt in the process of self-healing.

One evening, she spoke on "Jnana Yoga: The Yoga of Knowledge." Another evening, Vidyanandaji, who is the head of Shakticom—the Integral Yoga audio/video department—offered a "Video-clip Festival," featuring clips of Satchidananda Ashram and of travels with Sri Gurudev around the world. Over fifty people attended and saw videos of the installation of the light in the LOTUS, programs in Europe, the Soviet Union, and India. Also shown were segments from the Hatha Yoga videos and other recent Shakticom productions.

For the teacher trainees, Vidyanandaji lectured on Raja Yoga. She also taught them how to adapt the basic Hatha course for special groups—prisoners, children with learning disabilities, corporate clients, university courses, and so on.

Swami Vidyananda taught in the Montreal IYI for 10 years before moving to the Ashram in Virginia, and she enjoyed seeing many friends and former students. One such visit was to a Native American of the Mohawk tribe. They had met twelve years

ago when he was unemployed, had a drinking problem and other addictions. Now, with his life totally changed, he reminisced with Vidyanandaji about those times. Tom Burgess, who was then also at the Montreal IYI, was very interested in Native American spirituality. Tom met this man at Long House. He watched Tom closely, thinking, "Who is this fellow? He is white, not even a Native American; but he thinks our tradition is so great. He doesn't drink or smoke anymore. I'll show him I can do it too." He quit smoking right away, soon quit drinking, and eventually gave up all his addictive habits. He and his wife became close friends of the IYI, and their spiritual bond grew deeper.

A few years later, he returned to McGill University and got his degree in social work,

while raising his three young sons. He now works on the reserve as a social worker. When Vidyananda visited, he told her, "Please tell Swami Satchidananda hello, and thank him for me. If I hadn't met you and Tom and Swamiji's teachings at a crucial point in my life, I never would have turned my life around. Now I don't even have to say much to others about it. The people on the reserve all know that I used to drink just like them. They see my happy family, and they know that they can do it also."

This is only one beautiful example of the wonderful things Vidyananda observed during this trip to Montreal—lives permanently, positively changed through Integral Yoga. □

Mine is just an ordinary life passing,
and yet,

I am always listening for Your step,
Your call; and to feel Your hand set
against the stubborn gates of my
heart,

to grant it for once and all
its own flow and freedom.

Like a boat that's locked and moored
but rocked and pulled by every tide,
I long to sail free
to the very center
of the boundless seas
and skies horizonless!

by Swami Divyananda

DAY BY DAY WITH SRI GURUDEV

HONG KONG: Love, Give, Care, Share

Sri Gurudev was invited to Hong Kong to bless the marriage of Lavina, youngest daughter of Mr. George Harilela. The Harilela family, long-time friends and devotees, do not feel a wedding is complete without the presence of Sri Gurudev, their family Guru.

The association between the Harilela family and Sri Gurudev dates back to 1959, when he first went to Hong Kong at the invitation of the Divine Life Society branch there.

Since that time, the family (whose members number in the hundreds) has been very close to Sri Gurudev. He has attended and blessed the opening of their new hotels around the world, and they have visited Gurudev and the Ashram as often as possible.

Mr. George Harilela has seen six of his

seven children married and settled down. He and his lovely wife Chandra wanted the wedding of their youngest child, Lavina, to be extra special. This meant, of course, to have Sri Gurudev present and also to share his love and blessings around the world through a unique wedding invitation they designed: a white box, inscribed with the names of the bride and groom, which contained three parchment scrolls. Two of the scrolls were invitations by the groom's family and the bride's family. The center scroll was a gold-embossed replica of a message of blessing written to the new couple by Gurudev. Thousands of these invitations were sent out all over the world.

The groom, Mr. Suneel Mahtani, is the son of Mr. and Mrs. P.K. Mahtani of Ghana. Suneel is the youngest brother of Kamilla Harilela, the beautiful wife of the youngest Harilela brother, Mohan. This made the wedding an even more grand affair, being



Some of the key members of the joyous wedding party: Sri Gurudev, Mrs. George Harilela, Mr. P.K. Mahtani, Lavina, Suneel, Mrs. Mahtani, Mr. George Harilela.



Sri Gurudev with Prime Minister Obeng of Ghana and Mr. Mohan Harilela.

the second union of the Harilela and Mahtani families.

The wedding festivities were conducted over a period of three weeks with religious ceremonies, parties, and activities daily. Sri Gurudev arrived for the last ten days of the festivities, which culminated in the grand wedding ceremony on 4 April. The previous day, a legal ceremony was held at the City Hall. The couple asked Sri Gurudev to be a witness and to sign their marriage certificate.

The religious ceremony and wedding was held in the Crystal Ballroom of the Holiday Inn, Kowloon. Sri Gurudev was seated on a red velvet throne next to the thrones of the bride and groom. The Hindu priests performed the rituals and ceremony. Sri Gurudev gave a short talk on the purpose of marriage and the ingredients for success. His instructions to the new couple could be summarized in four words: love, give, care, share.

The Harilela weddings are renowned for their glamor and opulence. TV and news reporters covered the event, which saw the bride carried inside a festively decorated palanquin after the wedding ceremony.

The Mahtani family are very successful business people in Africa and they take an active part in many activities, especially in

Ghana where they reside. They have a very good and long-time association with the government officials. So much so, that His Excellency P.V. Obeng, the Prime Minister of Ghana, and his wife, Mrs. Rose Obeng, flew to Hong Kong to be present for the wedding.

Prime Minister Obeng was especially delighted to meet Sri Gurudev, spending as much time as possible with him, seeking his blessings and asking spiritual and philosophical questions. The Prime Minister and his wife were very hopeful that Sri Gurudev would be able to visit Ghana in the near future.

During the week-long wedding festivities, Sri Gurudev also joined in celebrations for Mr. George Harilela's birthday, Mr. and Mrs. Hari Harilela's wedding anniversary, and Avisha (Mrs. David) Harilela's birthday.

By the kindness and generosity of the Harilela family in bringing Sri Gurudev to Hong Kong, the numerous Chinese devotees also have the opportunity to come and meet Sri Gurudev.

With the help of long-time student Mrs. Eva Kwan, the Chairman of the Divine Life Society of Hong Kong organized two programs. On 8 April, Sri Gurudev gave a lec-

Sri Gurudev speaks at the Hindu Temple—a program sponsored by the Divine Life Society.



ture on "Pranayama and Meditation" at the Caritas Community Center. Sri Gurudev's talk was translated into Chinese as the audience was filled with mostly Chinese-speaking Yoga teachers and students.

The next day, at the Hong Kong Hindu Temple, a second program—a question and answer session—was held. In Hong Kong, there is a very keen interest in Yoga—within five minutes, all of the copies of *Integral Yoga Hatha* were sold out.

There were numerous questions about meditation. Sri Gurudev stated "Once you become master of your mind, *everything* will fall into the right place. Everything nice will naturally happen to you."

Following the Caritas House lecture, Sri Gurudev conducted a *mantra* initiation for a group of sincere Chinese students and also granted requests for spiritual names for some.

We take this opportunity to join Sri Gurudev in wishing Lavina (now known as Krisna) and Suneel a very happy matrimonial life. We also heartily thank the entire Harilela family for hosting this memorable visit.

We would also like to thank Mrs. Eva Kwan and the DLS of Hong Kong for all their efforts. Special thanks also to the Hsi family, the Honolulu devotees and the Los Angeles devotees for hosting Sri Gurudev *en route* to and returning from Hong Kong.

-Swami Premananda

NEW YORK: Keep the Heart Clean

17 May. Students of Sri Gurudev and of Rabbi Joseph Gelberman, of the New Synagogue, gathered to hear the biennial talk on Yoga and Hassidism that was given by these two spiritual leaders. Accompanied by two musicians, Rabbi Gelberman gave a most melodious introduction to the basics of Hassidism. He outlined the seven principles of the faith (sanctity of life, justice, freedom, equality, brotherhood, mercy, and shalom, peace) and roused the congregation with joyous prayer and song in both Hebrew and English.

After a recital by a Hopi dancer, Rabbi Gelberman introduced Sri Gurudev. The only difference between Yoga and Hassidism, said Sri Gurudev, is in name. Yoga, he said, tells us the central principles in any spiritual pursuit are, first, dedicating one's life to God, and, second, keeping one's mind, senses, and heart clean. If there's a difference between Yoga and the religions, he said, it is that Yoga puts an emphasis on the physical disciplines of asanas and pranayama.

Sri Gurudev recounted with humor the first time he was asked to speak to Rabbi Gelberman's congregation, almost twenty-three years ago. Being new to the West, he knew very little of Judaism and started talking about what he knew of Jesus. Rabbi Gelberman, he recalled, politely said noth-

ng about what a transgression it was to talk of Jesus in a synagogue. It was only after his talk that a member of the audience told Sri Gurudev that the name of Jesus was abhorred by some Jews. Gurudev's response: If you feel such hatred that you don't even want to hear the name of a saint, how can God enter your heart?"

The program ended with two musical offerings by Ratna Stone.

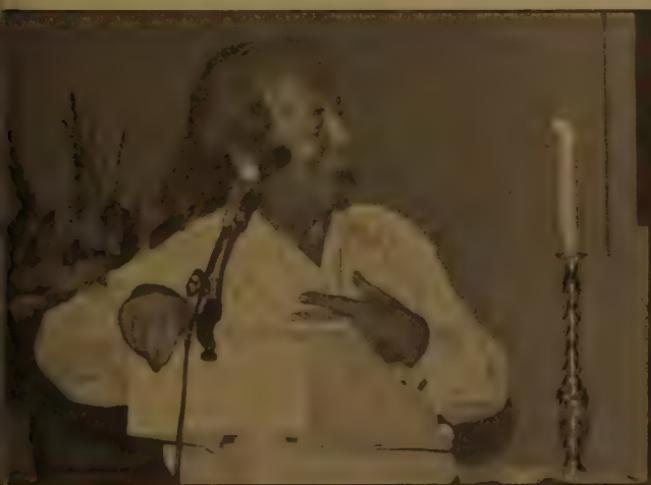
"Hometown" Gathering

22 May. An unexpected cancelation in the travel itinerary of Sri Gurudev allowed the New York IYI to schedule an unadvertised antsang for friends of the Institute. The advanced sale tickets sold out quickly, and there was no room to spare in the large classroom on West 13th Street when Gurudev spoke. He was apparently cheerful from the opportunity to address an eager group of devotees in his adopted "hometown," and the program ran from 8:00 pm to after 11:00 pm. Upon arrival, he reflected on how Yoga has established credibility in this country over the past twenty years.

Many members of the audience had posed written questions for Gurudev. To victims

of child abuse, he advised that they now surround themselves with positive influences by seeking good spiritual company. To someone seeking to raise the *kundalini*, he warned not to try to do that but rather to simply follow the requirements to be a good yogi and let the *kundalini* rise of its own accord. To a singer, he suggested practicing pranayama, especially *brahmari*, to improve the voice. To someone wondering what thoughts to place in his mind at his darkest hour, Gurudev replied that he should resort to his mantram. To someone wishing to avoid building new karma, he advised maintaining an attitude that one does nothing oneself but rather is an instrument of divine will. To a parent concerned about school children who are mean to other kids, he issued a warning not to be angry with the bullying children but to find a way to distract the children from their vicious activities. And to a man who wanted to know how to handle a romantic infatuation, Gurudev sang a verse from the song, "Matchmaker, Matchmaker" and then gave a reminder that relationships are like beautiful flowers and are not to be grabbed at roughly.

-Karuna Kreps



Ibbi Gelberman turns to share a story with Sri Gurudev.

The continued publication of Integral Yoga Magazine is made possible

"You quickly learn your weaknesses while serving others. Through service you can learn to recognize your own weaknesses and work to correct them."

-Sri Gurudev

"Through Karma Yoga your heart, mind, and body will soon be cleaned."

-Sri Gurudev

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-Sri Gurudev

"Wanting nothing is to have everything."

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Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

Japa Yoga The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas), to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

*Swami Satchidananda
Ei*

